THE

North-China Herald.

VOL. III., No. 148. SHANGHAI, SATURDAY, MAY 28, 1853. PRICE, DRS. 15 ₩ ANNUM.

NOTICES OF FIRMS.

NOTICE.

MR. FREDERIC A. KING, has this day become a partner in our firm.

SMITH, KING & Co.

Shanghae, 5th May, 1853.

NOTICE.

THE Interest and responsibility of Mr. ROGER JACSON, in our firms, at *Manila, Shanghae,* and *Canton*, and in the House of R. J. FARBRIDGE & Co of *Manchester*, ceased on the 31st December last.

HOLLIDAY, WISE & Co.

Canton, 29th March, 1853.

INSURANCES.

SUN FIRE OFFICE, LONDON.
ESTABLISHED 1710.
Managers.

WILLIAM R. HAMILTON, Esq., *Chairman and Treasurer.*
CHARLES B. FORD, Esq., *Deputy-Chairman.*
Rt. Hon. WILLIAM BERESFORD, *M.P.*
The Hon. P. PLEYDELL BOUVERIE.
HARRY CHESTER, Esq.
SAMUEL PEPYS COCKERELL, Esq.
RAIKES CURRIE, Esq., *M.P.*
JOHN DRUMMOND, Esq.
RUSSELL ELLICE, Esq.
WILLIAM FRANKS, Esq.
Captain HENRY G. HAMILTON, *R.N.*
JOSEPH HOARE, Esq.
FELIX LADBROKE, Esq.
H. F. SHAW LEFEVRE, Esq.
HENRY LITTLEDALE, Esq.
GEORGE WARDE NORMAN, Esq
BRICE PEARSE, Esq.
CHARLES RICHARD POLE, Esq.
LAMBERT POLE, Esq.
CHARLES RANKEN, Esq.
HENRY RICH, Esq., *M.P.*
JOHN SHEPHERD, Esq.
HENRY STUART, Esq., *M.P.*
GEORGE THORNTON, Esq.

THE MANAGERS of the SUN FIRE OFFICE, LONDON, beg to inform the Foreign Residents at *Hongkong, Canton,* and *Shanghae*, that they have constituted and appointed the undersigned as their Attornies to issue POLICIES OF INSURANCE against FIRE on BUILDINGS, GOODS, MERCHANDIZE, and other PROPERTY at those places.

Full particulars of Rates, &c., may be obtained on application to

LINDSAY & Co.,
Agents in China.

China, August 1852.

HONGKONG MARINE INSURANCE COMPANY.

THE undersigned are now authorized to grant POLICIES payable in *Shanghae*, as well as in *Hongkong, Canton, Calcutta, Madras, Bombay*, and *London*.

LINDSAY & Co.

Shanghae, 10th May, 1852.

MARINE INSURANCE.
HONGKONG INSURANCE COMPANY.
Capital £50,000 in Shares of £500 each.

SECRETARIES:
Messrs. LINDSAY & Co.,
Hongkong, Canton, and *Shanghai.*

AGENTS:

Messrs.	GLEDSTANES & Co.,	*London.*
,,	LECKIE & Co.,	*Bombay.*
,,	SHAND, FAIRLIE & Co.,	*Calcutta.*
,,	PARRY & Co.,	*Madras.*

WITH reference to the above the undersigned are prepared to grant POLICIES payable in *Hongkong, Canton, Calcutta, Madras, Bombay,* and *London.*

LINDSAY & Co.

Shanghai, March, 1852.

EQUITABLE INSURANCE SOCIETY.

THE undersigned grant POLICIES in the above OFFICE on the usual terms payable in *Hongkong, Canton, Calcutta, Madras, Bombay,* and *London.*

LINDSAY & Co.

Shanghai, March, 1852.

EQUITABLE FIRE INSURANCE COMPANY.
26 Cornhill, London.

THE undersigned, having been appointed Agents for the above Office, are prepared to effect Insurances against FIRE, on BUILDINGS or MERCHANDIZE.

HOLLIDAY, WISE & Co.

Shanghai, 4th October, 1851.

ASIATIC MARINE INSURANCE OFFICE.

THE undersigned are prepared to grant POLICIES on behalf of the above Office, payable in *London, Bombay, Calcutta, Singapore,* and *Hongkong.*

SMITH, KENNEDY & Co.,
Agents for Shanghae.

Shangbae, 12th June, 1851.

THE LONDON & ORIENTAL STEAM TRANSIT INSURANCE OFFICE.
(*Established* 1843.)

THE undersigned are prepared to accept RISKS, (covered by protecting Policies at LLOYD'S and the various LONDON INSURANCE COMPANIES.) by the PENINSULAR & ORIENTAL STEAMERS between *Shanghai, Canton and Hongkong, Amoy,* the *Straits, Ceylon,* the *Presidencies of India, Suez,* and *England.*

The interest in the protecting Policies is assigned to the PENINSULAR & ORIENTAL STEAM NAVIGATION COMPANY, for the purpose of their becoming the Medium of Payment in the event of loss.

For RATES OF PREMIUM and other Information, apply to

O. C. EDMOND, or J. A. OLDING, *Hongkong.*
BLENKIN, RAWSON & Co., *Shanghai.*
J. S. SPARKES, *Singapore.*
A. EMERSON, or R. S. WALKER, *Calcutta.*
ROBERT FRANCK, *Madras*, or
JOHN RITCHIE, *Bombay.*

JAMES HARTLEY & Co.

London, 24th December, 1851.

INSURANCES.

GLOBE INSURANCE,
CORNHILL AND PALL-MALL, LONDON.
ESTABLISHED 1803.
EMPOWERED BY SPECIAL ACTS OF PARLIAMENT.
Directors.

JAMES W. FRESHFIELD, Esq., M.P., F.R.S., *Chairman.*
FOWLER NEWSAM, Esq., *Deputy-Chairman.*
GEORGE CARR GLYN, Esq., M.P., *Treasurer.*
HENRY ALEXANDER, Esq.
JOHN S. BROWNRIGG, Esq.
BOYCE COMBE, Esq.
THOMAS M. COOMBS, Esq.
WILLIAM DENT, Esq.
EDWARD GOLDSMID, Esq.
Sir I. L. GOLDSMID, Bart F.R.S.
ROBERT HAWTHORN, Esq.
JOHN HODGSON, Esq.
RICHARD LAMBERT JONES, Esq.
ROBERT LOCKE, Esq.
BOYD MILLER, Esq.
SHEFFIELD NEAVE, Esq.
WILLIAM PHILLIMORE, Esq.
W. H. C. PLOWDEN, Esq., M.P.
ROBERT SAUNDERS Esq.
Sir WALTER STIRLING, Bart.
WILLIAM THOMPSON, Esq., Ald., M.P.
WILLIAM TITE, Esq. F.R.S.
HENRY J. WHEELER, Esq.
JOSIAH WILSON, Esq.
BENJAMIN G. WINDUS, Esq.
WILLIAM NEWMARCH, *Secretary.*

FOR
FIRE AND LIFE INSURANCE, AND ANNUITIES,
AND FOR THE PURCHASE OF REVERSIONS AND LIFE CONTINGENCIES.
CAPITAL:—*ONE MILLION Sterling.*
The Whole Paid-Up and Invested: and entirely Independent of the amount of Premiums received.

CHINA AGENCY FOR FIRE INSURANCE.

THE undersigned having been appointed Agents in China for FIRE INSURANCE, are prepared to accept RISKS at *Shanghae.*

Particulars of Rates &c., will be given on application to

DIROM, GRAY & Co.,
Agents at Shanghae.

MARINE ASSURANCE.

THE undersigned are prepared to accept risks on behalf of the following OFFICES to the amounts indicated opposite each and payable in HONGKONG, CANTON, CALCUTTA, BOMBAY, and LONDON.

	Sea Risk. Drs.	*Harbour Risk.* Drs.
Canton Insurance Office	100,000	200,000
Triton Insurance Company	70,000	100,000
Bombay Insurance Society	40,000	50,000
Bengal Insurance Society	40,000	12,000
Reliance Marine Insurance Co.	25,000	..

JARDINE, MATHESON & Co.,
Agents in Shanghae.

Shanghae, 1st July, 1851.

ALLIANCE FIRE ASSURANCE COMPANY OF LONDON.

THE undersigned having been appointed AGENTS in CHINA for the above COMPANY, are prepared to accept ASSURANCE at SHANGHAE, as under:—

1st. On Buildings of Brick or Stone, covered with Tiles, Slates, Metal, or other Incombustible Material, when such Buildings are isolated from all others,—*Rate of Premium,* ¾ *per cent per Annum.*

And on their Contents, *at the Rate of* 1 *per cent per Annum.*

ASSURANCES for 6 Months ¾, and for 3 Months ½, *of the Annual Rate will be charged.*

ASSURANCES, for the present, will be accepted to the extent of £7,000 only on one Risk.

A Building and its Contents taken together form one Risk. Thus the above Sum may be underwritten either on a Building alone, or the Contents alone; or, part on the Building, and part on the Contents.

No ASSURANCE is to be considered in force until the Premium be paid.

Amongst other advantages of the COMPANY, the ASSURED will be entitled to participated in the Profits after Five successive payments.

Parties applying for ASSURANCES will please send in full particulars of the Risk to be taken; any Deviation from which without the Consent of the COMPANY, will vitiate the POLICY.

JARDINE, MATHESON & Co.,
Agents in Shanghae.

Shanghae, 1st August, 1850.

THE ROYAL INSURANCE COMPANY.
CAPITAL £2,000,000.
Trustees.
JOHN SHAW LEIGH, Esq.
R. B. B. H. BLUNDELL, Esq.

THE undersigned having been appointed Agents for the above Company, are prepared to grant Policies against Fire on the usual terms to the extent of £10,000 on any one Building or on Merchandize Stored in any one Building.

SYKES, SCHWABE & Co.

Shanghae, 9th June, 1849.

FOR SALE.

JUST RECEIVED AND FOR SALE, AT THE *HERALD* OFFICE.

A FEW Copies of the CHINESE COMMERCIAL GUIDE. Price $2 per Copy.

Shanghai, 26th March, 1853.

FOR SALE.

SUPERIOR PALE SHERRY, MADEIRA, and PORT WINE, from PHELPS & Co., London. Apply to

AUGUSTINE HEARD & Co.

Shanghai, 22nd March, 1853.

FOR SALE BY THE UNDERSIGNED.

A fine English COW, with a COW-CALF by her side. The Cow is in good condition and gives a large quantity of Milk.

J. LOCKHART & Co.,
Butchers & Bakers,
Yang-king-pang Bridge, Shanghae.

March 4th, 1853.

FOR SALE.

P. F. RICHARDS & Co.,
SHIP CHANDLERS, STORE-KEEPERS & GENERAL COMMISSION AGENTS,
SHANGHAE,
ESTABLISHED IN 1844,
SHIPPING SUPPLIED WITH FRESH PROVISIONS.

NOTICE OF REMOVAL.

THE undersigned beg to give notice, that they have removed their Establishment, to the Godown formerly ALAM Godown, fronting JAMES MACDONALD, Esq.'s Property, and quite close to the River.

P. F. RICHARDS & Co.

Shanghae, April 19th, 1853.

NOTICE.

THE undersigned are now prepared to supply *Soda-Water, Lemonade, Seltzer-Water, Potass-Water, Magnesia-Water, Ginger-Beer, Ærated Raspberry, Do. Gooseberry, Do. Capillaire, Do. D' Orgeat,* and *Do. De Gomme.*

P. F. RICHARDS & Co.

Shanghae, April 19th, 1853.

Ex *MARY SHEPHERD.*

JUST received and on sale by the undersigned another fine assortment of *Huntly & Palmer's* READING BISCUITS, viz.,

Mixed, Queen's, Pic Nics, Cracknals, Coffee, and Ginger Biscuits.

Seed, Lemon, and Currant Tunbridge Biscuits.

Rich Arrowroot, Albert, Dessert, Shrewsbury, Machine, Ginger Nuts, and Ginger Wafer Biscuits.

ALSO,

A few prime Hams and Cheeses, Sperm-candles, and night-lights.

P. F. RICHARDS & Co.

Shanghae, February 25th, 1853.

Ex *BON ACCORD.*
JUST LANDED AND ON SALE BY THE UNDERSIGNED,

A superior Invoice of OILMAN'S STORES, selected from one of the celebrated London Oilman's Manufactories, viz., Extra Hot Pickles; Gherkins, Onions, Walnuts, Cauliflower, Beans, Piccalily, Chow-chow, Mixed, and West India Pickles; French Olives; Capers; Pints—Lemon Pickle; Worcester, Chutney, Harvey's, and Reading Sauces; Mushroom and Walnut Cutsup; John Bull and Beef-steak Sauces; Chili Vinegar; Pints—Raspberry Vinegar.

Tart Fruits in Quart Bottles, consisting of Apples, Rhubarb, Gooseberries, Cherries, Orleans Plums, Black Currants, Red Currants, Damsons, Raspberries and Green Gages.

Jams and Jellies in 1-lb.'s Stone-jars.

Red Currant, Black Currant, Damson, Strawberry, Gooseberry, Raspberry, Plum, Pine-Apple, and Green Gage Jams, and Orange Marmalade.

Red Currant, Black Currant, and Pine-Apple Jellies.

Salad Oil in Pints; and Best Durham Mustard in ½-lb.

Upright Anchovy Paste; Sardines and Yarmouth Bloaters.

Mock Turtle, Roast Mutton, Roast Beef, and Roast Veal in 2-lb.'s Canisters.

Ox Tail Soup; Soup and Boulli.

Fresh Salmon in 1 and 2-lb.'s Tins.

Also a few fine Yorkshire Hams, and Chedder Cheeses.

P. F. RICHARDS & Co.

Shanghae, February 2d, 1853.

FOR SALE.

AT the Godowns of the undersigned, ALLSOPP'S PALE ALE, ex *Abergeldie.*

DIROM, GRAY & Co.

Shanghai, 1st October, 1852.

ON SALE.

PORT, 4 years in bottle; PALE and LIGHT GOLD SHERRY; and PALE BRANDY, from the Stock of Messrs. J. & C. WHITE & Co., of London. Apply to

SYKES, SCHWABE & Co.

FOR SALE.

ANCHORS, and CHAIN CABLES. Apply to

SYKES, SCHWABE & Co.

FOR SALE.
AT THE GODOWNS OF THE UNDERSIGNED.

A QUANTITY of best English Sheet LEAD, also the following BEER now landing per the *Mary Shepherd*, from the house of WHITBREAD & Co., of London. London PORTER in Hogsheads and Bottle. PALE ALE in Hogsheads and Bottle.

SMITH, KING & Co.

Shanghai, 25th February, 1853.

FOR SALE.
AT THE GODOWNS OF THE UNDERSIGNED.

SUPERIOR PALE SHERRY, MADEIRA, CHAMPAGNE, and PORT Wine; and a few cases of fine French BRANDY; also superior bottled STOUT—just received per *Crystal Palace* from HENRY TATHAM & Co., London.

SMITH, KING & Co.

Shanghai, January 14th, 1853.

PERUVIAN GUANO,

IN quantities to suit purchasers, on sale at the Godowns of

SMITH, KING & Co.

Shanghai, 31st March, 1852.

FOR SALE.

A Square Grand PIANO FORTE, in Mahogany Case, by BROADWOOD, London,—price $150. Apply at the Office of this paper.

PUBLIC SALE.

TO BE SOLD BY PUBLIC AUCTION,
(*of which due notice will be given,*)

THE BUNGALOW belonging to G. F. HUBERTSON, Esq., lately occupied by Messrs. P. F. RICHARDS & Co., as a Store, and now tenanted by E. A. REYNOLDS, Esq., containing Eight Rooms with Offices, and Out-houses attached. Marked *B.*, 79, on the Consular Plan.

Shanghae, 11th May, 1853.

HOUSES.

TO LET.
From 1st June Next.

THE HOUSE at present occupied by the Rev. Mr. HOBSON. For particulars apply on the Premises.

Shanghai, 14th April, 1853.

MISCELLANEOUS.

SEAMAN'S HOSPITAL.

THE above Institution is now ready for the reception of Patients both in the Public and Private Wards. Every attention has been directed to the ventilation of the building, the wards of which are seventeen feet high and afford accommodation for twelve beds with great comfort, or nearly double that number in case of necessity.

The charge at present will be one dollar per diem for sailors and one and a half for officers.

GEO. ROGERS HALL, M.D. } *Medical*
JOHN IVOR MURRAY, M.D. } *Attendants.*

Shanghai, 1st September, 1852.

COMMERCIAL HOUSE,
SHANGHAE;
SITUATED ON THE SITE OF THE LATE "VICTORIA HOTEL,"
IN THE STREET LEADING FROM THE *Second (or Tuckee) Stone Jetty.*
BILLIARD-TABLES, & TEN-PIN ALLEYS ATTACHED.

CHAS. M. DONALDSON,
SHIP PROVISIONER;
"COMMERCIAL HOUSE," SHANGHAE.
VESSELS SUPPLIED WITH FRESH PROVISIONS DAILY.

R. MEREDITH,
CARPENTER AND BUILDER.
SHANGHAE.
N.B.—BLACKSMITH'S work and BELL-HANGING done.

ROBERT PERT,
SAIL-MAKER.

RESPECTFULLY begs leave to intimate to Commanders of ships at *Shanghae* and *Woosung*, that he has commenced business in the above-line in a suitable and commodious locality facing the river; having had fourteen years constant practice at SAIL-MAKING, he is confident that he can give every satisfaction, both in good workmanship and moderate charges.

Shanghae, March 7th, 1853.

JAMES WENDLER,
SAIL-MAKER;
OPPOSITE THE
YANG-KING-PANG BRIDGE,
SHANGHAE.

EDWARD HALL,
BREAD AND BISCUIT BAKER;
AND GENERAL STORE KEEPER
SHANGHAE.
ALL KINDS OF FANCY BISCUITS MADE TO ORDER, SHIPPING SUPPLIED ON REASONABLE TERMS, BISCUITS REFIRED, &c., &c., &c.

H. FOGG & Co.,
SHIP CHANDLERS, STOREKEEPERS, GENERAL AGENTS, AND AUCTIONEERS.
N. B.—For Goods Sold by Auction, account Sales and proceeds rendered 3 days from date of Sale.

SHOULD sufficient inducement offer they will hold an AUCTION monthly, or as often as occasion demands.

PURIFY THE BLOOD.
MOFFAT'S LIFE PILLS
AND
PHŒNIX BITTERS,

FOR the cure of Scrofula and Mercurial Diseases, Fever and Ague, Bilious Fever, Liver Complaints, Dyspepsia, Piles, Rheumatism, Scurvy, and Ulcers, a Purely Vegetable Medicine, beware of Counterfeiters.

The best Family Medicine now before the public.

It has been computed, that during the last twenty years, *three millions of persons have annually been benefited by the use of these Medicines;* a fact which speaks volumes in favor of their curative properties—a single trial will place them beyond the reach of competition in the estimation of every patient. By their use the blood is restored to a pure and healthy state, freed from all impurities. The system is not reduced during their operation, but invigorated, and they require no restraint from business or pleasure. The afflicted have in *Moffat's Life Pills* and *Phœnix Bitters*, a remedy that will do for them all that medicine can possibly effect.

The genuine of these medicines are now put up with a fine steel engraved wrapper and labels, and copyright secured according to the laws of the United States.

Prepared by W. B. MOFFAT, M.D., *New York.*
For sale by H. FOGG & Co., *Shanghai*

LAW AND AGENCY NOTICE.
WORTHINGTON G. SNETHEN,

CONTINUES to practice Law in the United States Supreme Court sitting in Washington; to prosecute Claims and settle Accounts against, and to procure Letters Patent for Inventions from the Government of the United States; to collect Bills of Exchange, Debts, Dividends on Stocks, Legacies and Inheritances in any part of the United States and in the adjacent British Possessions; to make Investments of Funds in the United States and State Stocks, and on Bond and Mortgage of Real Estate, and to negociate the purchase and sale of Foreign Loans and Patent-rights, and Public and Private Lands, in any State of the Union; and to attend to any Law or Agency business confided to his care. Reliable information given in reply to inquiries of persons, desirous of emigrating to the United States.

☞ Communications in any of the languages of Europe, addressed to W. G. SNETHEN, 5 Carrol Place, Capitol Hill, Washington, United States, will meet with prompt attention.

MISCELLANEOUS.

AMERICAN AND FOREIGN AGENCY,
CITY OF WASHINGTON, D. C.,
AARON HAIGHT PALMER,
Counsellor of the Supreme Court of the United States, Director.

THIS establishment was founded under the immediate auspices of leading Senators, and Members of Congress for the prosecution and recovery of Claims on the United States, before Congress, the Executive Departments, and Boards of Commissioners sitting in Washington;—Settlement of accounts with the Executive Departments, and obtaining the remission of Fines, Penalties, and Forfeitures, for alleged violations of the Revenue, or other Laws of the U.S.;—Recovery of Debts, Legacies, and Inheritances in the United States and Foreign Countries;—Investments in U.S. and State Securities, Collections generally, Remittances to any part of Europe, and other money business;—Purchase of Government lands for Foreign Emigrants, &c. It has efficient and reliable correspondents in the several States and Territories of the Union, and arrangements are in progress to establish Sub-agencies in the principal commercial cities thereof. Prompt and faithful attention will be given by the undersigned to all business confided to the Agency. He is solely authorized to settle the concerns of the late firm of PALMER & SNETHEN. Letters must be post paid.

Office, opposite the Treasury Department.

AARON H. PALMER,
Willard's Hotel.

Washington, June 3rd, 1852.

HOLLOWAY'S OINTMENT.

A MOST MIRACULOUS CURE OF BAD LEGS, AFTER 43 YEARS' SUFFERING.

Extract of a Letter from Mr. William Galpin, of 70, Saint Mary's Street, Weymouth, dated May 15th, 1851.

To Professor HOLLOWAY,

SIR,—At the age of 18 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed. Her agonies were distracting, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried, but without effect; her health suffered severely, and the state of her legs was terrible. I had often read your Advertisements and advised her to try your Pills and Ointment; and, as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and, strange to relate, is now in good health. Her legs are painless, without seam or scar, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 43 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature. (Signed) WILLIAM GALPIN.

A PERSON 70 YEARS OF AGE CURED OF A BAD LEG, OF 30 YEARS' STANDING.

Copy of a Letter from Mr. Wm. Abbs, Builder of Gas Ovens, of Rushcliffe, near Huddersfield, dated May 31st, 1851.

To Professor HOLLOWAY,

SIR,—I suffered for a period of thirty years from a bad leg, the result of two or three different accidents at Gas Works; accompanied by scorbutic symptoms. I had recourse to a variety of medical advice, without deriving any benefit, and was even told that the leg must be amputated, yet, in opposition to that opinion, your Pills and Ointment have effected a complete cure in so short a time, that few who had not witnessed it would credit the fact. (Signed) WILLIAM ABBS.

The truth of this statement can be verified by Mr. W. P. England, Chemist, 13, Market Street, Huddersfield.

A DREADFUL BAD BREAST CURED IN ONE MONTH.

Extract of a Letter from Mr. Frederick Turner, of Penshurst, Kent, dated December 13th, 1850.

To Professor HOLLOWAY,

DEAR SIR,—My wife had suffered from Bad Breasts for more than six months, and during the whole period had the best medical attendance, but all to no use. Having before healed an awful wound in my own leg by your unrivalled medicine, I determined again to use your Pills and Ointment, and therefore gave them a trial in her case, and fortunate it was I did so, for in less than a month a perfect cure was effected, and the benefit that various other branches of my family have derived from their use is really astonishing. I now strongly recommend them to all my friends.

(Signed) FREDERICK TURNER.

A WONDERFUL CURE OF A DANGEROUS SWELLING OF THE KNEE.

Copy of a Letter from John Forfar, an Agriculturist, residing at Newborough, near Hexham, dated May 15th, 1850.

To Professor HOLLOWAY,

SIR,—I was afflicted with a swelling on each side of the leg, rather above the knee, for nearly two years, which increased to a great size. I had the advice of three eminent Surgeons here, and was an inmate of Newcastle Infirmary for four weeks. After various modes of treatment had been tried, I was discharged as incurable. Having heard so much of your Pills and Ointment I determined to try them, and in less than a month I was completely cured. What is more remarkable I was engaged twelve hours a day in the Hay Harvest, and although I have followed my laborious occupation throughout the winter, I have had no return whatever of my complaint. (Signed) JOHN FORFAR.

AN INFLAMMATION IN THE SIDE PERFECTLY CURED.

Copy of a Letter from Mr. Francis Arnot, of Breahouse, Lothian Road, Edinbro', dated April 29th, 1851.

To Professor HOLLOWAY,

SIR,—For more than twenty years my wife has been subject, from time to time, to attacks of inflammation in the side, for which she was bled and blistered to a great extent, still the pain could not be removed. About four years ago she saw, in the papers, the wonderful cures effected by your Pills and Ointment, and thought the would give them a trial. To her great astonishment and delight she got immediate relief from their use, and after persevering for three weeks the pain in her side was completely cured, and she has enjoyed the best of health for the last four years. (Signed) FRANCIS ARNOT.

The Pills should be used conjointly with the Ointment in most of the following cases:—

Bad Legs,	Chilblains,	Fistulas,	Sore-throats,
Bad Breasts,	Chapped hands,	Gout,	Skin-diseases,
Burns,		Glandular	
Bunions,	Corns (Soft),	Swellings,	Scurvy,
Bite of Mos-chetoes and Sand-Flies,	Cancers,	Lumbago,	Sore-heads,
	Contracted and Stiff	Piles,	Tumours,
		Rheumatism,	Ulcers,
Coco-bay,	Joints,	Scalds,	Wounds
Chiego-foot,	Elephantiasis,	Sore Nipples,	Yaws,

Sold by the Proprietor, 244, Strand, (near Temple Bar) London, and by all respectable Vendors of Patent Medicines throughout the Civilized World, in Pots and Boxes, at 1s. 6d., 3s. and 6s. each. There is a very considerable saving in taking the larger sizes.

N.B.—Directions for the guidance of Patients are affixed to each Pot or Box.

FOR SALE.

A COTTAGE well finished with servants'-rooms and Cooking-house attached, on about *three mows* of ground, and well situated. Apply at the Office of the *North-China Herald*.

April 20th, 1853.

THE

North-China Herald.

SHANGHAI, SATURDAY, MAY 28, 1853.

NOTICE.—The hours of DIVINE SERVICE in TRINITY CHURCH are on Sundays, at 11 A.M. and 3 P.M.; and on Wednesdays, at 5 P.M.

Bibles, (in various languages), Prayer Books, and Hymn Books, can be obtained by application to the Chaplain, or of Mr. WRIGHT, the *Sexton*.

JOHN HOBSON,
Chaplain.

NOTICE.—Public Worship is held in the "London Mission Chapel," every Sunday, at half-past 9 A.M.

May, 1853.

(No. 8.) BRITISH CONSULATE,
Shanghae, May 27th, 1853.

NOTIFICATION.

In reference to Notification No. 10 of the 14th ultimo, and No. 6 of the 23d instant, concerning payment of arrears due to the Chinese Customs; H. M. Consul, seeing the near approach of the date fixed for liquidation, and aware of the serious impediments to many which the non-arrival of the Mail before the 30th might occasion, gives notice that the Taou-tae has signified his willingness *in the event* of its non-arrival by the 27th instant to waive his right to exact punctual payment on the 30th and defer the demands until *three days after the date of the receipt of the Mail.*

It is the Consul's duty, however, to state that the last concession has been accompanied by an official intimation, that the Taou-tae fully relies upon the good faith of the British authorities to insure fulfilment of the contract entered into with His Excellency, on the terms of the Notification No. 10, issued under the sanction of H. B. M.'s Plenipotentiary, and that upon no plea whatever will further delay be proposed. The absolute necessity for all needful steps being taken, therefore, immediately on the receipt of the mail, to redeem the securities within the time indicated will be seen, since without the concurrence of the Chinese authorities there is no power vested in H. B. M.'s Consul, either to postpone the date of payment, or otherwise to call in question the undoubted rights of the Custom-House in respect to securities, held on its behalf and at the order of its Superintendent after the 30th instant.

RUTHERFORD ALCOCK,
Consul.

To the British Mercantile Community.
Shanghae.

ANOTHER remarkable work of the Insurgents, has emanated from the crucible of Dr. Medhurst this week, giving us the accounts of heavenly interposition and divine commands to the rebels from 1848 to the present year.

We have recently received another series of contributions from Doctor Macgowan's Note-book, which promises to be very interesting. A portion of the intelligence we have received before in other forms, but not from the same sources, and one great charm of the Doctor's narratives is, that he seizes the salient points of the information he obtains, and details with great force and perspicuity the most valuable facts. Amongst other documents, whereof we shall have a version, will be a long Memorial addressed to the Emperor by Seu and Yih, who attribute the insurrection to have been caused by "the religion introduced by the *barbarians*," "which they say," is fundamentally the same as that of the Roman "Catholics."

It would appear from their own showing, that these Chinese Christians were forced into rebellion by having their dwellings burnt over their heads, by the local authorities, as a punishment for holding heretical opinions.

There will subsequently, be a description by Doctor Macgowan, of a series of female riots at Ningpo, and an account of a dreadful accident in which thirty women and children were trampled to death on the 15th instant. These events described with the worthy Doctor's usual facility, will, we think, prove equally acceptable to our readers as to ourselves.

The pressure of other important documents, besides papers that have been sometime awaiting publication—must necessarily cause a postponement of these papers until next week.

OUR columns were so over-crowded last week, we were unable to mention for our foreign readers, that H. B. M.'s Plenipotentiary Sir George Bonham, Bart., attended by W. H. Medhurst, Esq., Chinese Secretary, and W. Woodgate, Esq., left this in the *Hermes*, early on Thursday morning, intending to call in at Amoy, on his way to Hongkong, and despatch the *Rattler* hither, to take the place of the *Hermes*.

His visit to this Port has been at a very important period, and we expect his timely trip to Nanking will, eventually, be very beneficial to British and other foreign interests.

Also that the U. S. War-Str. *Susquehanna*, left this with Commodore Perry on board, for Japan, on Tuesday afternoon the 17th instant.

The *Mississippi* left the previous day to assist a Store-ship on the North-bank, destined to accompany the Japan expedition.

We hear Dr. S. W. Williams, the well-known missionary from Canton, is appointed interpreter to the expedition, and is to join the Squadron at Loochoo.

WE are enabled this week to give the following particulars relative to the character of the Insurgents, their progress, position and prospects, being information partly obtained during the recent trip of the *Hermes*, partly from the *Peking Gazettes* and other sources.

The Insurgents left Chang-sha the capital of Hoonan on the 30th of November. On the 13th of December they had crossed the Tung-ting lake and entered the main stream of the Yang-tsze at Yo-chow, which city was evacuated by the Imperialists on their approach. They advanced on, and took Han-yung and occupied the contiguous commercial town of Han-kow on the 23rd of December. They then immediately crossed the river and invested Woo-chang, the capital of Hoo-pih which they took on the 12th of January. They remained there exactly one month employed in putting provisions and treasure on board of their vessels. Their progress from thence to Nanking was leisurely and almost unimpeded. On the 18th February they took Kew-keang, an important city situated at the point where the Yang-tsze touches the Po-yang lake, and on the 24th, Gan-king the capital of the province of Gan-hwuy. From these cities and many other places to the distance of one or two days journey from the Yang-tsze on both sides, they collected money and provisions either directly taken or paid as ransom: Nan-chang, the capital of Keang-se giving 200,000 taels of silver and 50,000 peculs of rice. From the *Peking Gazettes* it appears that they seized 700,000 taels of silver in the treasuries at Woo-chang and 300,000 in those of Gan-king besides a large quantity of rice at the latter city.

On the 8th March they appeared before Nanking, and on the 19th of that month sprung a mine under the wall near the northern angle which effected a breach of about 20 or 30 yards in extent. They immediately stormed by this, meeting with only a slight resistance from some Shan-tung and Kwei-chow (Chinese) troops who attempted to defend it, and, proceeding to the southern quarter, entered the inner city there situated; which in the time of the Mings was, and now is again, called the Imperial city but which under the Tai-tsing dynasty has been occupied by the hereditary garrison of Tartar Bannermen and their families. The following was the strength of this force as given in the Imperial Army Regulations:—

Vanguard	144
Horse (archers)	1,959
Horse-musquetbers	750
Cannoneers	61
Fortmen	572
Artificers	120
Eleves (or paid expectants of one of the above higher grades)	1,500
Total	5,106

This was the *paid* force, but owing to the gradual increase of the families originally settled there, it is well known that the number of able-bodied men could not have been less than 7 or 8 thousand and the total number of all ages and both sexes from 20 to 30 thousand. Twenty thousand was the number given by most of the Insurgents; but it is thought to be a rather low estimate. These Manchoos had to fight for all that is dear to man, for the Imperial Family, which had always treated them well, for the honor of their nation, for their own lives and for the lives of their wives and children. This they well knew, the "Heavenly Prince" having openly declared the first duty of his mission to be their extermination. It might have been expected, therefore, that they would have made a desperate fight in self-defence. Yet they did not strike a blow. It would seem as if the irresistible progress and inveterate enmity of the Insurgents had bereft them of all sense and strength and of all manhood, for they merely threw themselves on the ground before the Leaders and piteously implored for mercy with cries of "Spare my life, Prince! Spare my life, Prince!" They may have been paralysed by the thought that their impending fate was the retribution of Heaven for the indiscriminate slaughter of whole populations by their ancestors when they conquered the country; as at Canton for instance, where the Chinese still speak revengefully of the extermination of the inhabitants on the forces of the present dynasty first taking that city. Some such explanation the Insurgents gave, when it was represented to many who were questioned on this very point, how absurd it was to maintain that a large body of full-grown men with arms in their hands had submitted to be slain like so many bleating sheep. The reply was always: "They knew Heaven was going to punish them." Only about a hundred escaped out of a population of more than twenty thousand; the rest, men, women and children were all put to the sword. "We *killed* them all," said the Insurgents with emphasis,—the recollection bringing back into their faces the dark shade of unsparing sternness they must have borne when the appalling execution was going on.—"We" "*killed* them all, to the infant in arms;" "we left not a root to sprout from." The bodies were thrown into the Yang-tsze.

On the 31st March, early in the morning, the Insurgent fleet of river-craft sent down from Nanking approached Chin-keang. Only the Macao Lorchas despatched up the river by the Shanghae Intendant attempted resistance, the rest of the Imperial fleet flying in dismay at the sight of the enormous number of vessels moving against them. The Lorchas were also soon forced to retreat and were pursued as far as Silver Island. From this the Insurgents returned to Chin-keang which they occupied unresisted, the garrison, among them 400 northern Manchoos, having fled without firing a shot. The families of the resident Tartars, warned by the fate of their compatriots at Nanking, all evacuated the place to the number of twenty thousand: only a few hundreds were caught and slain in the surrounding villages. On the following day, the 1st April, the Insurgents occupied Kwa-chow and the large city of Yang-chow on the northern bank of the Yang-tsze: in like manner without resistance. A long battery of three miles of guns, that lined the river bank fell into their hands. Not one had been discharged against them.

We have already stated that up to the time the *Hermes* started to return to this port, the Insurgents were busily engaged in strengthening themselves in their present position. The distance from the nearest gate of Chin-keang to the Yang-tsze is about ⅔ of a mile; and in order to maintain an open communication with the latter, the Insurgents have erected a number of stockades and batteries. Kwa-chow, a walled city on the northern bank somewhat further up than Chin-keang is much nearer to the Yang-tsze, but here also several stockaded batteries have been constructed. So long as the Insurgents hold these two places they have complete command of the great channel of communication between the north and south of China by way of the Grand Canal, called by the Chinese the "Transport-Grain-Canal," from its chief use. They have also in a great measure the command of the main channel of communication from east to west by way of the Yang-tsze;—for though the steam and armament of a vessel like the *Hermes* enabled her to pass with little danger of being either overtaken or boarded, a sailing vessel less efficiently armed and manned would run a risk of being cut off in attempting the same passage. Yang-chow lies on the Grand Canal about 6 or 8 miles inland north of Kwa-chow. As one of the richest cities in central China and lying at so short a distance from Kwa-chow, it was of importance to the Insurgents to expel the Imperialists and possess themselves of it; but the strength of their position in a simply military point of view would not seem to be increased by continuing to hold it, since it is necessary to detach a considerable force for that purpose, while the communication by the Canal would be equally as much in their power were they to confine themselves to the occupation of Kwa-chow alone.

The distance from Chin-keang to Nanking by the Yang-tsze is 47 British statute miles, a portion of the river which was wholly in the power of the Insurgents, numbers of whose vessels were always on the way between the two cities. The distance from the most northerly angle of the walls of Nanking to the bank of the Yang-tsze is about half a mile, the free communication being protected as at Chin-keang by ditches and stockaded batteries, at a new one of which the Insurgents were working like ants when the *Hermes* weighed to leave. The distance from the most northerly angle of the Nanking walls southward to that portion of the enclosed area occupied by the present city is not less than 4 miles, the intervening space consisting of fields and gardens together with a few uncultivated hills, the outer bases of which are skirted by the walls. The heaviest guns on board of foreign vessels of war could not shell the city. And though the covering fire of a few such vessels would render it perfectly safe for an extremely small foreign force to advance on and breach the northern angle of the wall, persons qualified to judge have declared that it would require a well-appointed foreign army of 6 or 8 thousand men in order, with a reasonable prospect of success, to march through such a breach up to the city and dislodge the present occupants. For these latter, headed by some 5 or 6 thousand old adherents of the cause who firmly believe themselves specially aided by the Almighty, and rendered, all of them, confident by the remembrance of three years successful warring, would certainly come on to the attack in vastly superior numbers; and would only then begin to dread foreigners on shore when better arms and the steadiness of better discipline had beaten them off with heavy loss. That Nanking will ever be retaken by the unaided efforts of the Imperialists seems now beyond the bounds of probability. General Heang-yung, whom the Emperor has declared in an Edict to be the best, or rather least inefficient, of his officers and upon whom he has recently conferred the extraordinary powers of a dictatorship over seven provinces, had, when the *Hermes* left, been fully one month in the neighbourhood of Nanking. Yet the Insurgents had been able to build up with stone the breach by which they themselves entered, to give the walls throughout, and particularly the parapets, a thorough repair; and to convey larger quantities of rice and other provisions from their vessels into the city. From an account taken on board the *Hermes* of the number of persons entering the northern gate (E-fung-mun) laden with rice during two separate half hours, it was computed that from 13 to 20 thousand porters' loads were carried in daily during her stay. Judging by the number of junks and their depth in the water, this appeared likely to go on for a considerable period. Both from what had been ascertained before the *Hermes* left for Nanking and what was learnt during her stay there, it appears certain that the Insurgents have provisions for one or two years. Chinese who had fled from Nanking, and who by no means sympathized with them, spoke of four, six and eight years provisions and ridiculed the idea of their ever being starved out. Guns had been planted at distances of 50 to 100 yards throughout all that portion of the wall (some ten miles) seen by the party of our countrymen which rode into the city, and others were being carried up to the hills, mentioned above as situated within the circuit of the walls, and there planted with considerable military skill in the most commanding positions. Every day, in short, saw the place rendered still less assailable by an Imperialist besieging army. In the meantime General Heang-yung had established his forces on the New tow Hill opposite the southern front of the city (where the Porcelain Tower stands), while his flotilla was at anchor fully ten miles above it.

It is difficult to make an estimate of the numbers of the Insurgents having the authority of even approximation, some accounts being manifestly exaggerations, others as certainly under-statements. It is however thought that, at the four cities in their possession, there must be from 30 to 40 thousand of devoted adherents to the cause, determined to stand or fall with it. These are chiefly Kwang-tung, Kwang-se and Hoo-nan men all having long hair, and several of those from the latter province being officers in command of one or two thousand men, (the higher leaders seemed to be all from Kwang-tung and Kwang-se). Of voluntary and trusty adherents who joined them in Hoo-nan and Hoo-pih, it is supposed there may be about 30 or 40 thousand more, making their total strength when they invested Nanking from 60 to 80 thousand. Besides these there must be taken into account at least 100,000 men, perhaps double that number, of Nanking, Yang-chow and Chin-keang people who had not left these cities when they were occupied and who are now doing duty as workmen; as porters, trench-diggers and artificers. There can be no doubt that the war waged against the old superstitions and the strictness with which the dictates of the new faith are enforced act as a great bar to a rapid increase of adherents. On the other hand these very circumstances render the gradual increase going on a more positive accession of real strength; while even Canton men, who are among the most wedded to the superstitions of Buddhism, do continue to join them. Some were spoken to at Nanking who had deserted but a short time before from General Heang-yung. They said the immediate cause of their desertion was want of food and pay in the Imperialist camps; and corroborated the statement of the older Insurgents, who declared that at the outposts the forces of their enemies were throwing their swords over to them in exchange for pieces of sycee silver pitched back. This exhausted state of the Imperialist military chests is fully confirmed by the Edicts and Memorials of the *Peking Gazettes* and by private letters from Peking. A memorial of one of the Boards states that upwards of twenty millions of taels of silver have been expended in these military operations; and we know that before they commenced, the state funds had not recovered from the drain caused by the English indemnity. The Central Government has now been compelled to pay in notes which, as they represent nothing but the emptiness of the Imperial Treasury, have no value in the market. In consequence of their issue about one hundred of the private banking establishments, whose notes (for sums as low as one hundred cash) form the circulating medium in Peking, closed in a single day; causing immediate embarrassment and distress among the lower classes whose position had already become straitened from the high price of grain. Our readers are aware that the population of Peking (comprising a paid stationary garrison of about 100,000 Manchoos and their families) are mainly dependent on the supplies sent annually from the fertile, low lands on both sides of the Yang-tsze as far as the Yellow River on the north and the Bay of Hang-chow on the south. These supplies used to be despatched by the Grand Canal in the months of March, April and May, being in each case the contributions from the crops of the preceding year. During the last two or three years, a portion has been sent by sea; and last year a thousand junks cleared seaward from the port of Shanghae. This year none has been sent by Canal, and *the whole supply*, furnished by the above-mentioned region, was that contained in some 200 vessels which left this port about a month ago, forming probably not one-fifteenth of what will be required. The price of grain had tripled in Peking, about a month back; and as the last and only resource a high officer has recommended in a Memorial that rice be bought up in Formosa by the local authorities; which he argues, coming up with the southern monsoon, may arrive in time to stave off the apprehended distress. But it is extremely doubtful that the authorities of Foo-keen and Formosa have the money, the energy or the will to effect such a transaction.

We may here notice a source from which the Insurgents are likely to gain a material accession of strength. We have stated that the annual grain supplies used to be despatched by the Grand Canal to Peking. This was done by government canal boats of very large size, known to most of our readers in this quarter as "grain-junks," and manned by a kind of hereditary crews, a large proportion of whom have been born on board of them. The latest edition of the Imperial work, "the Collected Statutes," states that (exclusive of those under repair or which are used only once in two years) the actual number employed annually is 6,242. This we know from other sources to be no exaggerated statement. Their fixed crews are 12 men, but it is well known that on the average not less than 20 men of the same class are dependent on the movements of each for livelihood. This gives a total of more than 120 thousand able-bodied men, accustomed to an active, roving life, most of whom were thrown out of employment last year by the transportation of the grain by sea and all of whom are this year deprived of their ordinary means of existence. Their somewhat vagrant life has rendered them indifferent to the old religious forms, and people, well acquainted with them, state the most will have no hesitation in conforming to the faith of the Insurgents. A large number joined the latter at Yang-chow, and it is calculated by well informed Chinese that there cannot possibly be fewer than 20 to 30 thousand in the tract of country between this place and Chin-keang, ready to join in the event of a move being made on Soochow, and whose intimate acquaintance with the internal navigation would make them a most valuable addition to an army in a country, intersected like this, by rivers and canals in every direction.

We have noticed above the extreme pressure for money at Peking. It appears from the *Gazettes* to be driving the Government to perfectly suicidal measures. The properties of the former Minister Sue-shang-ah and of the Imperial Commissioner Seu-kwang-tsin have been confiscated, their sons, mandarins in Peking, being previously degraded and thrown into prison to prevent their abstracting any portion. As both of these officers had been brought prisoners to Peking, and the former had been already tried and condemned to death for inefficiency in the field, these proceedings had in them nothing unusual. But the same fate has befallen the property and family of Luh-keen-ying, who fell at his post in Nanking. The death of an officer at his post by the hand of the enemy has hitherto been held to obliterate all faults. The rule has been to confer posthumous honors on the deceased and rewards on his family. *Now* unsuccessful devotion has been visited in the same manner as early and flagrant dereliction of duty. Besides the above transaction, heavy loans have been exacted from some wealthy families, those of Muh-chang-ah, Ke-ying and other former Ministers, amounting to apartial confiscation of their property. This step creates disaffection among an influential class, and is at the same time driving the specie in private hands out of the Capital.

The above detailed proofs of the scarcity of provisions, and the want of money in the Government Treasuries at Peking, we conceive to be of great importance as showing first, that the Imperial armies near Nanking, Yang-chow and Chin-keang must depend for subsistence on the provincial treasuries, known to be now nearly or quite exhausted; secondly that the Central Government, far from having the means of sending down re-inforcements of Tartars from beyond the Great Wall, may have to struggle for existence with a local insurrection in Peking itself. As to Tartar Chieftains moving down with their people at their own cost, as we have seen it somewhere stated certain of them had offered to do, we can perfectly comprehend why the Emperor had, as was also stated, declined the offer. It could only have emanated from some of the hereditary Mongol Princes of whom no one knows better than the Manchoo Court that they have never forgotten their descent

from Genghis-Khan and his associates, the former rulers, not of China merely, but of all Asia and the east of Europe. They have always been objects of apprehension and jealousy to the reigning dynasty. It is by no means improbable that they and their followers, bred in the saddle and accustomed to the hardy life of nomadic herdsmen in sterile regions, would if now brought in be able to hold all that portion of China, north of the Yellow River for years against a dynasty established in the south: but it is equally probable that they would hold it for themselves, not for the Manchoo Sovereign. As to the low, canal-intersected country, south of the Yellow River, these horsemen, to whom a boat must be somewhat of a curiosity, would there have small chance of coping with the Kwang-tung leaders and their army, men familiar with internal navigation from childhood and now inured to the hardships and dangers of war.

The acknowledged chief of the Insurgents is intitled by them Teen-wang i. e. Heavenly King or Prince, the latter word being in his case equivalent to *sovereign* prince. In conversation he is sometimes called Tae-ping Wang "Prince of Peace;" but rarely, Tae-ping being the title of the projected new dynasty, not that of this individual monarch. The existence of any such person or title as Teen-tih was distinctly ignored by the Northern Prince, the highest Chief seen, who said it was a phrase of "outside people;" and nothing was heard of the re-establishment of the *Ming* dynasty.

Besides the Teen-wang five others bear the title of Princes, viz., the Eastern, Western, Southern, Northern and Assistant Princes. The name of the first, who is first authority as well as in place, is Yang-sew-tsing; of the third, Fung-yun-shan: of the fourth Wei-ching; and of the fifth (some relative of the Teen-wang) Shih-ta-kae. The surname of the second is Seaou, but his individual (we may *now* say, *Christian*) name has not been ascertained. He is the third in authority among the Insurgents, a circumstance that would mark him as a man of unusual ability, for there is evidence that he was not with them two years back, or at least not as a man of note. The *Peking Gazettes* reported him as having been killed at Chang-sha; but a Shen-se merchant recently spoken with at Soo-chow declared that he had been brought before him some months after when he was at the head of a squadron in the Po-yang lake. We are informed that a letter was received at Canton two years ago purporting to be a copy of one written by the Imperial Commissioner, Chow-teen-tseo, to the Governor of Hoo-nan. To this no great attention was paid at the time, the receiver being habitually skeptical on the score of documents purporting to be copies of the private correspondence of high officers. An enquiry into the circumstances under which it was procured at Woo-chang has however now led to the conclusion that it is genuine. In every case it has assumed an historical value, for it mentions Fung-yun-shan and Yang-sew-tsing as being then leaders next in authority to the chief himself Hung-sew-tseuen, and shortly notes the same organization of the army that was found to exist at Nanking. The following particulars are extracted from the books obtained there:—

There are at least five *keun* or armies one under the special control of each of the five Princes.

A *keun* or army is composed of 13,125 men and officers under the immediate command of a *Keun-shwae* or General and divided into five *ying* or divisions, the front, rear, left, right and centre.

A *ying* or division is composed of 2,625 men and officers commanded by a Sze-shwae or General of Division and is divided into five *leu* or regiments, the front, rear, left, right and centre.

A *Leu* or regiment is composed of 525 men and officers commanded by a *Leu-shwae* or Colonel and is divided into five *tsuh* or companies, the first, second, third, fourth and fifth.

A tsuh or company is composed of 104 men and officers commanded by a *Tsuh-chang* or Captain. He has under him four *Leang-sze-ma* or Lieutenants distinguished as the East, South, West and North, each in command of 4 *Woo-chang* or Sergeants and 20 *Woo-tsuh* or privates.

The relative standing of the sergeants and privates is not marked by such terms as first, second, &c., front, rear, &c., or east, south, &c.; but, the sergeants, by characters signifying Powerful, Daring, Martial, &c., and the privates by characters signifying Vanguard-Repelling, Enemy-Breaking, &c. Those as well as the section, company, regiment and division are all marked on a square cloth on the breast, larger for the sergeants than for the privates. The *Leang-sze-ma* or Lieutenants and all above have no such cloths, but each has a banner with his designation inscribed on it and the size of which increases with the rank of the officer. On these banners are also inscribed the names of places, chiefly of departments and districts in Kwang-tung and Kwang-se, which seem to be used analogously to the names of places attached to some of our regiments.

Between the Generals of Keun or Armies and the Princes, are nine descriptions of officers distinguished by different titles, who are equivalent to our Ministers, Commanders-in-chief and other high officers in charge of the civil, judicial, and military departments of state. The above military organization and all the titles are those used in olden times in China.

The Princes wear yellow hoods, shaped like the Chinese helmet, yellow jackets and long yellow gowns. The officers next in rank red hoods with a broad yellow border, yellow jackets and long red gowns. [illegible] jacket, and those lower still only the jacket.

There was little uniformity of dress among the privates not even in the cloth round the head, and there was nothing equivalent to our systematic forming, wheeling, and marching in regular bodies; but the strictest discipline is maintained in so far as prompt obedience to orders and signals is concerned. Of guns (cannon) there was abundance, of matchlocks and musquets but few; the arms being chiefly spears, halberds and swords. A few bows were noticed. We hope soon to publish a translation of a short code of the principal army and camp regulations, said to be strictly enforced. The first regulation is diligently to obey the commands of Heaven; the second, to learn the Ten Commandments, the Creed and the Morning and Evening Prayers and Thanksgivings. The third forbids opium smoking and spirit drinking.

No little mystery exists with respect to the Teen-wang or Heavenly Prince, and there is even room for doubt of his being still alive. The Imperialists all declare him to have died some months back; but with them the wish may be father to the belief. The Insurgents all speak of him as living; but few, even of the long haired except the higher leaders, could say they had seen him. He is said to come out occasionally in a large chair; but it is so completely shrouded in yellow silk as to render the presumed occupant invisible. He is said to inhabit the Yamun of the Governor-General, and our countrymen who rode past that establishment certainly saw signs of its being occupied by a person of great importance. Two very high and substantial watch-towers of wood had just been erected, one on each side of the gate, at which a guard was maintained; and a respectful stillness seemed to pervade the outer court. All that we have just noted may be nothing more than the seclusion from the vulgar gaze which Chinese custom holds indispensable for the person of the Sovereign. A consideration of all the various reports and statements respecting this extraordinary individual has led to the following *impressions:*

That he is probably still alive and about 40 years of age; that his name is certainly Hung-sew-tseuen; that he is a native of the Hwa district some 25 miles from Canton; that he took the first, if not the second, literary degree but found his way to office barred; that he then turned his attention to the doctrines of Christianity and was for a time in a direct connection, more or less intimate, with a protestant medical missionary at Canton; that he afterwards established in Kwang-se a community of Christians composed of both Kwang-tung and Kwang-se men; that persecution compelled him and his co-religionists to take arms in self-defence; and that after this a sense of double injustice and injury from the government acting on an ambitious mind, strong feelings, and an enthusiastic temperament gradually brought him, as the success of his arms increased, to the belief that he was the recipient of a Divine Mission to exterminate the Manchoos, abolish idolatry and found a new, Christian dynasty. We are told that, after a perusal of all the books brought from Nanking, no sign has been detected in anything *purporting to have emanated from the Chief himself* of a claim to a peculiar son-ship of the Almighty. He calls God the Heavenly Father, but the books obtained speak most distinctly of God being the Father of all human beings, and the designation seems to be used exactly as we ourselves employ it. He also calls Jesus Christ the Heavenly (Elder) Brother; but this appears to be the only convenient phrase left in the language to express our "Son of God;" the term "Teen-tsze, Son of Heaven" having been degraded by its long application to the Emperors of China. In Chinese there exists no word exactly equivalent to our common term "brother." There is one which means "elder brother" and another signifying "younger brother." As the latter always implies a distinct and practical subordination, only the former could with propriety be applied to their Lord and Saviour by these Chinese Christians. From these various circumstances it is concluded that "Heavenly (Elder) Brother" expresses *in the Edicts of Hung-sew-tseuen* no special relation to the latter, but simply the brotherhood of the "Son of God" to the "Children of God" generally. It is in one of the *most recently dated* publications of the Insurgents, the child's "Trimetrical Classic," emanating from whom is not said, where unmistakeable claims to a direct divine origin, a son-ship of God and a cadet-ship to Jesus Christ are put forth on behalf of the Heavenly Prince. Are we to consider this an indication that the ruling spirit has already departed from the camps of the Insurgents and is now undergoing a process of deification in the hearts of admiring and affectionate followers? We beg our readers to peruse the following edict (a) dated from Yung-gan in Kwang-se about a year and a half ago:—

Let the forces of all ranks composing Our army acknowledge the true religion and act accordingly.

God, the Heavenly Father and Supreme Lord is the only true God: there are no other gods but God the Heavenly Father and Supreme Lord. God the Heavenly Father and Supreme Lord is all-wise, all-powerful and everywhere present: He is in all things Supreme. Every man is created and supported by Him: He only is Supreme. To God, the Heavenly Father and Supreme Lord alone is due the title of Supreme (b), the title of Ruler (c). From this time forth let the troops address Us as Lord (or Sovereign) simply: they must not entitle Us "Supreme," thereby offending against the Heavenly Father.

The Heavenly Father is the Holy Father in Heaven, the Heavenly Brother is the Holy Lord, the Saviour of the world: the Heavenly Father and the Heavenly Brother alone are Holy. From this time forth let the troops address Us as Lord simply: they must not entitle Us Holy, (d) thereby offending against the Heavenly Father and the Heavenly Brother.

God, the Heavenly Father and Supreme Lord is the Father *(yay)* of spirits, the Father of souls (e). Some time back We ordered that the First and Second Ministers, with the Commanders of the Front and Rear Armies should be addressed as "Princely Father" (*f*). This was a temporary compliance with the depraved rules of the world and, judged by the true religion, amounts to an offence against the Heavenly Father: He alone is Father, *(yay)*. We now, as a reward, specially invest the First Minister and Commander of the First Army, with the government of the countries in the East and the title of Eastern Prince; the Second Minister and Commander of the Second Army, with the government of the countries in the West and the title of Western Prince; the Commander of the Front and Third Army, with the government of the countries in the South and the title of Southern Prince; the Commander of the Rear and Fourth Army, with the government of the countries in the North and the title of Northern Prince; and Our brother, Ta, with the title of Assistant Prince, as Assistant to the Heavenly Court. We further order that Our Royal Spouse be entitled Queen *(Neang-neang)*, and Our noble concubines, Princess. Respect this.

Can it be possible that the man who, while apportioning countries among his subordinates could still speak thus reverently of the Almighty and his Son should within the next eighteen months claim a cadet-ship with the latter, allot to Him plainly *a wife* as well as a mother and represent both these persons as attending to his own interests in Heaven?

Our readers will perceive from Dr. Medhurst's translation that the same book, which contains the ordinance given above, contains also a collection of direct communications from God and His Son to the Christian Army, purporting to have been published by order of the Heavenly Prince. We do not propose dwelling at any length on these remarkable emanations. Those who are pleased to detect evil in the new sect will doubtless pass a summary judgment of "imposture" and "blasphemy." To those who wish rather to recognise the good that is in them, history—it may be even the history of their own parishes in their own youth—will furnish many examples of men of irreproachable lives and admitted good sense in all ordinary matters who believed themselves the recipients of direct revelations. We have an eminent instance of undeniable authenticity in Swedenborg, a man of science, of great intellectual power and of undoubted moral purity, who saw visions of angels, conceived himself at times *transported out of the body* and believed that he had direct communications with God. A mental error that clings to many of us throughout life, and is the abundant source of misunderstandings, mutual dislikes and quarrels, is the notion that what *we* feel and think with respect to certain subjects under certain circumstances is also felt and thought by all others on the same subjects and under similar circumstances. The man who persists in viewing the actions of his fellow creatures from this stand-point passes his days in a fog of misconceptions and delusions, than which no self-deceit of fanaticism can well be greater. Most of all does he err when he dogmatically passes his analogical judgments on the communing of other men with their God: a boundless field of the most varied and deep emotions, of crushing despondency, of wild extacies, of heart-woe unutterable, of high exaltation and of the peace of mind that passeth understanding. Let us pause before we form harsh conclusions on the acts of a man of strong religious feelings, who, brooding over the wrongs he and his have suffered takes to the hills with one or two hundred followers to wage war with an Empire.

The nature of this insurrection of which the essence is its religious element has compelled us to trench on subjects not usually discussed in a newspaper. We wish [illegible] be distinctly understood that we commit ourselves to no opinion whatsoever on the reality and precise nature of the Teen-wang's mission. We feel certain, however, that he has not lived and acted *in spite of* the Almighty. In like manner we commit ourselves to no settled opinion on the Book of Divine Communications; in which we do not wish to ignore the existence of much that, viewed by our lights, would seem to be mere human invention or delusion. But we certainly cannot convince ourselves that cold and deliberate imposture could have originated and maintained an intense and extensive movement like that we are considering. And we protest earnestly against all hasty, uncharitable or, it may be, presumptuous decisions in matters which it is beyond the powers of human language to grasp, because branching on all sides into the inscrutable and incomprehensible. What mainly concerns us is, that these Chinese Christians *do* worship the same God as ourselves; that they *have*, like ourselves, taken the Ten Commandments as their moral code; and that they wage war against immorality with an earnestness at present altogether strange to us. It was indeed said at Nanking, and passages in their books corroborate the statement, that the Sovereign himself has 36 concubines, the personage next in rank 12, and some eight or ten of the other high officers each a smaller number. But this polygamy is to be confined to about 10 or 12 persons in a population of 360 millions, and it is by no means an essential part of the system that it should continue to exist even in this limited extent. The teachings of one devoted missionary or even the distribution of New Testaments might originate a change; for it is to be remarked that both in this matter and in their "utterly destroying the men, women and children" of their enemies, they appear to follow the dictates of the Book of Moses more, than the precepts of the New Dispensation. Until better taught they, among whom polygamy has existed from the oldest times, may very naturally believe that in the eyes of Him to whom five thousand years are "but as a-day," the plurality of wives which in the patriarch Abraham was in the morning no fault, cannot in the evening be a crime.

The great wonder is, in truth, that they have so completely separated themselves from most of the ancient vices and superstitions. In a few sentences in the indroduction to their Calendar they dispose of the whole system of divination, fortune telling and "lucky days," which many of us have had cause to know is a practical trammel on the unchristianized Chinese. The idols have been all destroyed in the cities they hold and, with them, many of the temples. All the females have been quartered in separate buildings where they work and receive rations under the superintendence of the seniors; and while all have been told that this measure is but temporary to prevent abuses, otherwise sure to ensue in the existing confusion, it is for the present certain death for any male to enter these establishments, even as husband or father. So rigorons are the leaders in carrying out their principles that several prevalent vices of the Chinese have already been cured even in the large numbers of new followers at Nanking. One term of abuse was evidently allowed: *Wang-pa-tan* literally Egg of a tortoise, a metaphorical expression for "Son of a cuckhold." But of all the gross obscenities that used to garnish the ordinary language of both sexes, not one was heard either by our countrymen or by their Chinese attendants. Nor was any gambling seen; and there was, in short, enough ascertained during the few days stay of the *Hermes*, to prove that the Ten Commandments as a moral code will assuredly be enforced in all strictness and integrity.

We may now invite our readers to reflect on the results if these people should become masters of the country. With them we have already ceased to be "barbarians;" and far from being jealous of our presence and ideas we can already perceive that, unless now disgusted by the continued hostility of foreigners, they would soon become keenly alive to the advantages of possessing both. Having as Christians nothing to fear from our literature, all that is valuable in it, whether scientific, metaphysical or theological, would speedily appear in a Chinese garb. Now before anything was known of this Christian movement, it had been concluded that the Chinese would by dint of their industry, power of self-government, capability of combined action, and really steadier courage, gradually expel the present populations of the Indian Archipelago and ultimately possess themselves of a region too tropical for the colonization of their only rivals the Anglo-Saxon race. Add to the above qualities that vital and untiring energy, that mental freedom and general enlightenment which Christianity has bestowed on the protestant populations of the West and the possible consequences, when it is a people of 360 millions that will be influenced, fairly surpass the powers of speculation.

(a) The translation of this curious document here given has been made independently of that from the pen of Dr. Medhurst, which our readers will find in another

(b & c) Both ordinary titles of the present Emperor.

(d) "Holy" is constantly used of the present Emperor.

(e) The character in the original is new, invented to express the Christian idea of the soul. It is a modification of the character (hwan) hitherto used by Chinese (heathens) to denote the spiritual portion of man which at death deserts the body. This is composed of yun, vapor, and *kwei*, ghost or devil. In the new word the portion, *kwei*, that signifies ghost or devil is omitted and the character, *jin*, man, substituted for it. This is not only a very interesting fact in a philological point of view, but would seem to indicate that the Chinese Christians have got the true idea of the soul as being, not a portion of the man, but *the man himself* of which the body is merely the case wherein he lives, and by which he acts, while remaining in this world. Trench in his little book on "the Study of Words," after pointing to changes produced by Christianity in the Greek and Latin, says "These" "are the most illustrious examples of the coming in of" "a new world of thoughts and feelings into the bosom" "of humanity, whereby has been necessitated a corres-" "ponding creation in the world of words, their outward" "representatives. And the same necessity has repeat-" "ed itself continually since; each new reception of the" "Word of life by another people must needs bring over" "again the same effects with more or less striking" "features."

(*f*) Wang-yay. The brothers of Chinese Emperors have all this title; also many of the Mongolian Princes.

We received the following news from a friend last week, but could not get it in:—

The *Asia Felix*, got on the Thalis Bank, close to this on the afternoon of the 27th, and was taken by pirates before the crew got her off, the pirates allowed the crew to leave unhurt.

During the stay of the U. S. Str. *Susquehanna* at this port, hundreds of Chinese gratified their curiosity by visiting that *Tú-hú-lung-zé*, as they termed it. The Missionaries, too, very properly took their teachers and scholars on board, both to expand their minds and liberalize their views. A teacher, of one of the American Missionaries, was so much gratified with his visit, he wrote, in true Chinese style, a very graphic, and to us, amusing description of this Steamer. Ocular demonstration has removed prejudice, and convinced him of the superiority of foreign skill as he candidly admitted and is further shown in what he thus added, concerning the engine.

"How a contrivance so ingenious, so life-like, and so convenient could have been conceived and constructed I cannot comprehend. And then, its cost, who can tell? I could only behold and wonder, if out of ten thousand parts, I could comprehend and speak of one. To explain the whole minutely is an impossibility."

We understand he has written this description in handsome style, on a blank fan and presented it to Capt. Buchanan, who expressed himself as very much pleased. The Captain will, doubtless, preserve it as a memento of Shanghae.

It is said, the Steamer *Mississippi*, is a museum of foreign art, which Commodore Perry is taking out for the edification of the Japanese.

It would have been well if, he could have shed some of this kind of light at Shanghae.

The "Celestials" need it, as much probably as the Japanese.

A Rail-road and Telegraph, in operation, would have had a tendency to wake their sleep of centuries and remove some of their bigoted ideas of superiority.

Possibly some thing of the kind may be done on her return from Japan, if the whole of their curiosities are not expended.

A Public Meeting of the Members of the Shanghai Library, was held in the reading room on Tuesday the 10th instant, and, Dr. Murray having been requested to take the Chair, the Secretary read the report for the past year: as follows—

"In accordance with the resolution passed at the last meeting, your Committee transferred the agency in England to Messrs. Smith Elder & Co., of London, and they believe the change has given general satisfaction to the members.

"The amount remitted last year to England was £237 4s. 1d.; of this amount, up to October 1852 your Committee estimate that £71 5s. was expended on Books, leaving £165 19s. 1d. for new Books and Periodicals for the remaining six months, and for the annual supply of Newspapers.

"The Treasurer's account shows a balance in his favor of $59.71. Your Committee recommend that for the present year a smaller amount be remitted to London, and that some accounts which have been outstanding for some time be paid or remitted for to date. The accounts have been audited and found correct by Mr. Fincham."

It was then proposed by L. Helbling, Esq., seconded by J. Dow, Esq., and carried unanimously "That the report now read be adopted and the accounts approved."

A conversation then ensued relative to the expediency of reducing the amount of the annual subscription which resulted in the following resolutions.

Proposed by W. R. Adamson, Esq., seconded by L. Helbling, Esq., and carried—

"That two members be appointed to canvass the community for subscribers at the rate of $15 per annum, and that, if a sufficient number of members can be obtained at $15 each, to carry on the Library in an efficient state, the subscription be reduced accordingly."

Proposed by G. J. Bennetts, Esq., seconded by R. B. Ullett, Esq., and carried—

That Messrs. Adamson and Helbling be requested to canvass the community in accordance with the above resolution.

Proposed by W. R. Adamson, Esq., seconded by J. Dow, Esq., that the following Gentlemen form the Committee for the current year—

W. S. Brown, Esq.,—Dr. Murray,—F. Booker, Esq.,—G. J. Bennetts, Esq.,—and A. Fincham, Esq.

F. Booker, Esq., then proposed, and A. Fincham, Esq., seconded a vote of thanks to the late Committee for their exertions during the past year, which was carried by acclamation.

After a vote of thanks to the Chairman the Meeting separated.

Since the above meeting was held, we are glad to hear that 31 new members have joined, and consequently, the Committee have reduced the subscription to $15 per annum as recommended.

A word in favour of Young Soldiers:—

"There long prevailed a notion that old battered soldiers were worth double their weight of young and inexperienced ones in the blaze of battle; yet all history was against the absurdity. Hannibal's iron-faced Carthaginians beat the Roman veterans at Cannæ, and were afterwards demolished by recruits. At Pharsalia, it went much the same way; and Tilly's "rough old lads" as De Foe calls them, could scarcely stand for ten minutes against the beardless and blooming warriors of the "Swede." In our own day, too, both Napoleon and Wellington have confirmed *the truth*. The Austrian chivalry were checked by French *boys* at Leipsig; and Waterloo was gained by heroes who had, for the most part, never heard before, and who, thanks to their own prowess, are not likely to have any future opportunity of hearing, (the music of Charles XII."—*Reginald Dalton*, page 167, Blackwood."

THE BOOK OF CELESTIAL DECREES AND DECLARATIONS OF THE IMPERIAL WILL.

Published in the second year of the T'hae-ping dynasty, denominated Jin-tzze, or 1852.

The proclamation of the celestial king is to the following effect:—

In the 3rd month (April) of the Mow-shin year, (1848) our heavenly Father, the great God and supreme Lord, came down into the world, and displayed innumerable miracles and powers, accompanied by evident proofs, which are contained in the Book of Proclamations. In the 9th month (October) of the same year, our celestial elder Brother, the Saviour Jesus, came down into the world, and also displayed innumerable miracles and powers, accompanied by evident proofs, which are contained in the Book of Proclamations. Now lest any individual of our whole host, whether great or small, male or female, soldier or officer, should not have a perfect knowledge of the holy will and commands of our heavenly Father, and a perfect knowledge of the holy will and commands of our celestial elder Brother, and thus unwittingly offend against the celestial commands and decrees, therefore we have especially examined the various proclamations containing the most important of the sacred decrees and commands of our heavenly Father, and celestial elder Brother, and having classified them, we have published them in the form of a book, in order that our whole host may diligently read and remember them, and thus avoid offending against the celestial decrees, and do that which is pleasing to our heavenly Father and celestial elder Brother. There are annexed to the same some of our royal proclamations, with the view of making you acquainted with the laws, and causing you to live in dread of them. Respect this.

On the 16th day of the 3d moon (21st of April), of the Ke-yew year (1849), in the district city of Kwei (in Kwang-se), our heavenly Father, the great God and supreme Lord, said, "on the summit of Kaou-laou hill, exactly in the form of a cross, there is a pencil; pray, (and you will get a response.*)"

On the 14th day of the 3d moon (19th April), of the Sin-k'hae year (1851) in the village of Tung-heang, (in the district of Woo-seuen), the heavenly Father addressed the multitude saying, Oh my children! do you know your heavenly Father and your celestial elder Brother? To which they all replied, We know our heavenly Father and celestial elder Brother. The heavenly Father then said, Do you know your lord, and truly?† To which they all replied, We know our lord right well. The heavenly Father said, I have sent your lord down into the world, to become the celestial king: every word he utters is a celestial command; you must be obedient; you must truly assist your lord, and regard your king; you must not dare to act disorderly, nor to be disrespectful. If you do not regard your lord and king, every one of you will be involved in difficulty.

On the 18th day of the 3rd moon (April 23d), of the Sin-k'hae year (1851), in the village of Tung-heang, (in the district of Woo-seuen), the celestial elder Brother, the Saviour Jesus, addressed the multitude, saying, Oh my younger brethren! you must keep the celestial commands, and obey the orders that are given you, and be at peace among yourselves: if a superior is in the wrong, and an inferior somewhat in the right; or if an inferior is in the wrong, and a superior somewhat in the right, do not, on account of a single expression, record the matter in a book, and contract feuds and enmities. You ought to cultivate what is good, and purify your conduct: you should not go into the villages, to seize people's goods. When you go into the ranks to fight, you must not retreat. When you have money, you must make it public, and not consider it as belonging to one or another. You must, with united heart and strength, together conquer the hills and rivers. You should find out the way to heaven, and walk in it; although at present the work be toilsome and distressing, yet by and bye you will be promoted to high offices. If, after having been instructed, any of you should still break Heaven's commands, and slight the orders given you, or disobey your officers, or retreat when you are led into battle, do not be surprised if I, your exalted elder Brother, issue orders to have you put to death.

On the 13th day of the seventh month (August 18th), of the Sin-k'hae year (1851), at the village of Muh, Jesus, the celestial elder Brother, scolded the people very much for having secreted things to themselves, and for not having devoted them to the public good, in order to shew fidelity to the cause.

The same evening, about ten o'clock, at the red thorn hill, in the tea district, our heavenly Father, the great God and supreme Lord, said,—

I, your heavenly Father, for several years past,
Have come down among you.
Your celestial elder Brother has come down to
protect you, and zealously gone out before you.
Jesus, your Saviour,
Continues to exert himself in leading you on, just
as before.
I, your heavenly Father, will be your Lord all
your lives long.
Why do you not then be faithful, and why neglect
to improve yourselves?
Many of you have grievously disobeyed orders,
And because I have not pointed you out, your
boldness has risen up to heaven.

The great God also said,

When you try to deceive Heaven, do not think
that Heaven does not know it;
The indulgence of Heaven is vast as the sea, and
yet not slow (to punish).
Perceive that there is among you a slight want
of courage;
How long will you refuse to act as faithful servants?
You intended in the dead of the night to follow
the dark road,
And ere morning dawned you had to complain of
being caught by the devils' delusions;
Now then all of you follow the right way in de-
fence of your king,
And truly believe your heavenly Father, without
harbouring suspicions.

The great God also said,—

Now I, your heavenly Father, have personally come down into the world, to lead on you my little ones; but I see that some of you are disobedient to the heavenly commands, and every time you engage in any affair you do not act in unison. Think now whose rice you are eating, and in what work you are engaged. When you are sent to kill the imps (your enemies), why are you not more united, why do you not exert your strength, and press forward together in battle. I, your heavenly Father, tell you plainly, from this time forth, that in killing the imps (your enemies), if any one of you in the least degree refuses to go forth, or in the least degree venture into battle, you may be sure that Heaven knows it, for you yourselves know all about it. Consider well, that I, your heavenly Father, am mighty, and require all you little ones to obey orders: if you again disobey, do not be surprised (if I punish you). Every one of you must be true-hearted and courageous, in doing the work of Heaven.†

The next day (August 19th) early in the morning, the great God said,—

On whose account has your heavenly Father come
down into the world?
On whose account has Jesus laid down his life?
Heaven has sent down your king, to be a true
sovereign,
Why are you troubled, and why is your courage
fled?
The great God also said,—
O my little ones, you know now that your elder
Brother has suffered misery,
Why then do you not boldly venture into battle
and return victorious?
The determined man regards Heaven, and faith-
fully serves his country;
How is it that in going out to fight you are thus
disturbed?
The great God further said,—
From of old life and death have been decreed by
Heaven;
How can one succeed in any thing by depending
on himself?
The soul is originally bestowed on you by your
heavenly Father;
Now if you do not arouse, what sort of people can
you account yourselves?

On the 26th day of the 7th moon (Aug. 31st), of the Sin-k'hae year (1851), at night, in the village of Muh, the heavenly Father, the great God and supreme Lord, put to death Hwang-e-chin, and said,—

Hwang-e-chin has twice disobeyed commands,
From the cloudy heavens to the snowy earth his
fault cannot be excused:
He boldly attempted to deceive Heaven, and had
no faith?
In the time of battle he twice caused our heroes
to retire.
The true Spirit (God) created the land and sea;
If you do not believe in your ghostly Father what
merit have you?
O all ye little ones, obey Heaven's commands;
If you disobey, like E-chin, your crimes will
never be forgiven.

On the 20th day of the 10th month (December 26th), of the Sin-k'hae year (1851), at the city of Yung-gnan, Jesus, the celestial elder Brother, said: If a man wishes to become a hero, he must not be at his ease, he that is at his ease cannot be a hero: the more you endure sufferings, the greater will be your dignity; but you need not be alarmed, for if those impish fiends (the enemy) were able of a sudden to fly, or to change their form, they never could escape the hand of my heavenly Father, or the hand of me your celestial elder Brother.

On the 3d day of the 12th month, of the Sin-k'hae year, (January 8th, 1852), at the city of Yung-gnan, the heavenly Father, the great God and supreme Lord said,—

O all ye little ones from every region, who have
left your houses,
And your native villages, with a determination to
become faithful followers;
Formerly you did not diligently serve your king
with tiger-like valour,
But now you know that you have a lord, and you
may become heroes.
If you do not believe that in the hills the pure
and noble dwells,
Just think that your ghostly Father has set up
your true lord;‡
Heaven has interfered by well-established proofs
of power,
So that before the imps were assembled, they were
beaten small as the dust.

The great God also said—

By a thousand considerations, I have a thousand
times urged you, and yet you have a thous-
sand times deceived me.
On a thousand occasions, I have a thousand times
exhorted you, and yet you have a thousand
times trifled with me.
In a thousand ways, I have a thousand times in-
treated you to reform your thousand errors.
And a thousand times begged you, in a thousand
ways, to purify yourselves, and after a thous-
and efforts I have barely succeeded.

The great God further said,—

From a myriad regions a myriad states have a
myriad times come to pay court to me,
From a myriad hills and a myriad rivers, they
have in a myriad ways come floating along:
For a myriad furlongs a myriad eyes have a my-
riad times cast a penetrating glance,
And in a myriad ways experienced a myriad bles-
sings, through a myriad meritorious actions.

ADDENDA.

The proclamations of the celestial king are here appended—

In the early part of the twelfth month, in the Kang-suh year (Jan. 1851) at a place called Kin-t'heim, the celestial king commanded saying,—

The first requisite is to obey the commandments. The second, to divide the ranks of the males from the females. The third, to avoid encroachment in the slightest degree. The fourth, to manifest a public spirit, and a harmonious feeling, each one following the orders of his superiors. The fifth, to combine every effort and every energy, and when engaging in battle never to retreat.

On the 19th day, of the 7th month, of the Sin-k'hae year (24th Augt., 1851), at the tea-district, the celestial king issued a proclamation, commanding every officer and soldier throughout all the regiments and battalions, with courage and joy, exultingly to obey the requisitions of our heavenly Father, and celestial elder Brother, without being agitated by fear; for all things are determined by our heavenly Father, and celestial elder Brother; every trouble is intended by our heavenly Father, and celestial elder Brother, as the trial of our minds; therefore let every one be true, and firm, and patient, so that he may answer it to our heavenly Father and our celestial elder Brother.

The heavenly Father formerly issued his commands, saying, "Let every one be firm and patient, and he will not know any difference (between cold and heat): so that the colder it is, the more he may throw off his clothes." Remembering this, let all the officers and soldiers awake from their lethargy. According to the statement now handed in, there seems to be no salt, let the camp therefore be removed. According to the same statement it also appears, that there are many sick and wounded, let the greater care therefore be taken to preserve the feeble. Should you fail to preserve one among our brethren and sisters, you will disgrace our heavenly Father and celestial elder Brother. Now when the camp sets forward, let all the legions and cohorts be strict and exact in keeping the ranks, and in combining every effort and every energy. Let me earnestly entreat you reverently to obey the celestial commands, and do not any more offend. The general in command of the advanced guard, our sister's husband Seaou-chaou-kwei, and the general in command of the left wing, our brother Shih-tah-k'hae, should together take the superintendance of the chief inspector's department. The first and second brigadiers of the advanced guard, with the first and second brigadiers of the left wing, must lead the van. Let the general in command of the centre of the army, our brother Yung-sew-ting, take the superintendance of the chief director's department; the first and second brigadiers of the central division together with 20 of the select body-guard are to guard the centre. The general in command of the right wing, our brother Wei-ching, and the general in command of the rear guard, our brother Fung-yun-san, should together lead on the first and second brigadiers of the right wing, and the first and second brigadiers of the army of reserve, to guard the rear. Whenever the camps advance, or pitch their tents, let every legion and cohort be regularly joined, so as to be able to come to each other's assistance. You must every one of you exert your energies in sustaining and protecting the old and young, both male and female, together with the sick and wounded, so as to preserve them from every harm; at the same time let every one look to the orders that issue from our little heaven; and all, both officers and soldiers, be obedient. Respect this.

According to the above arrangement, the camp used formerly to set forward and to halt; from henceforth, however, they must in this respect obey the orders of the eastern king.

On the 3d day of the 8th month, of the Sin-hae year (8th Sept. 1851), at the village of Muh, the celestial king commanded all the officers and soldiers, throughout the various camps and legions, to rouse their courage and exultingly rejoice, also with united efforts and energies to march forward, because in every thing our heavenly Father takes the superintendance, and our celestial elder Brother sustains us, therefore let me earnestly intreat you not to be agitated by fear.

The true Spirit (God) can create the hills and seas.
Let the fiendish imps come on at once;
Let nets be spread in heaven and earth surround-
ing us with double folds;
Do you, soldiers and officers, expand your minds
with courage,
Let the watch go their rounds, by day and by
night, and strictly guard:
Let plans be laid, and silence reign throughout the
camp.
Formerly Yo-fei with five hundred men defeated
a hundred thousand,
How much more then shall we be able to exter-
minate these impish fiends.

Respect this.

On the 19th day of the 8th month, of the Sin-hae year, (Sep. 24th, 1851), when on board a boat, the celestial king issued a proclamation, saying, We earnestly beseech you, soldiers and officers, to obey the commands of Heaven, and do not any more offend; WE, on this occasion, most sincerely impress upon you this assurance, that those who at the present time do not covet life or fear death, will afterwards ascend to heaven, where they will enjoy eternal life and immortality; but those of you who covet life will not get life, and those of you who dread death will meet with death. Moreover, those who at the present time do not covet ease or fear misery, shall afterwards ascend to heaven; where they shall enjoy eternal tranquillity and freedom from every woe: but those of you who covet ease, will not get ease, and those who fear misery will experience misery. After all, obey Heaven's commands, and you will enjoy celestial bliss; disobey, and you will go to hell; we earnestly beseech you, therefore, both officers and soldiers, to awake from your lethargy. If you offend any more, do not be surprised (if I punish you). Respect this.

On the 7th day of the 8th month, in the Sin-hae year, (13th Sept. 1851), while at the city of Yung-gnan, the celestial king issued a proclamation, urging every officer and soldier throughout each legion and each camp, to display a public spirit, and not on any account to manifest selfishness, but to be single-minded: so as to be able to answer it to our heavenly Father, our celestial elder Brother.—and Ourselves. From henceforth it is commanded, to all you soldiers and officers, that whenever you kill the imps, and take their cities, all the gold and silver, silks and satins, with precious things, which are obtained, must not be reserved for private use, but be altogether brought into the holy treasury of our celestial court. Those who offend against this, will be condemned. Respect this.

On the 25th day of the 9th month, of the Sin-k'hae year (30th Oct. 1851) while at the city of Yung-gnan, the celestial king issued a proclamation, to all the officers and soldiers throughout the host, both great and small, earnestly beseeching them to obey the commands of Heaven, with joy and exultation, with courage and ardor, with united effort and energy, to press forward in the contest, reverently obeying the injunctions given us by our heavenly Father, and celestial elder Brother. It is now commanded to all the legions, that after every battle against the imps (enemies), every serjeant shall stand and record the names of the privates under his command. Those who have been most distinguished for obeying orders and marching forward, are to be marked with a circle, to indicate their merit; those who have been most distinguished for disobeying orders and running away, are to be marked with a cross, to designate their crime. Those who have been distinguished neither one way nor the other, are to be left without any mark. When the record is complete, the serjeant is to take the book and hand it up to the centurion, the centurion is to give it to the leader of the cohort, and the leader of the cohort is to pass it over to the commander of the legion, who in his turn is to present it to the general, and the general to the inspector-general, who shall further send it to the director-general, and the director-general shall lay it before the minister of state; the minister of state shall further communicate it to the generalissimo, who shall report it to our little heaven, in order to settle the degree of rank to which each one shall be elevated or degraded. Small merits shall be requited with small rewards, and great merits shall be distinguished by conspicuous promotions; let every one therefore put forth his utmost energies, and display self-respect. Respect this.

On the 12th day of the 10th month, of the Sin-k'hae year (17th Nov. 1851), whilst at the city of Yung-gnan, the celestial king issued a proclamation, earnestly beseeching all the officers and soldiers, throughout the host, both great and small, to obey Heaven's commands, with joy and exultation, with patience and endurance, with courage and ardour, with united strength and vigour, to press forward in the contest, reverently obeying the laws and institutions of our heavenly Father, and celestial elder Brother. Formerly WE issued a command, saying, It is not an easy matter to go to heaven; the most important thing, however, is determination and patience; having these you will certainly succeed. Therefore be resolute, and carefully avoid falling into error, when but half-way there: for the devil's paths are devious and deflected. According to present appearances, all of you, soldiers and people, must know that the impish fiends have various methods of deceiving people, and that the devil's ways are devious and deflected; further you must know that our former declaration to you was correct. Now we issue this special proclamation, to you soldiers and people, great and small, earnestly beseeching you to be patient and firm, not moved by deceitive solicitations, but really determined to simplicity to obey Heaven, and faithfully to serve your country and your lord. Your heavenly Father and celestial elder Brother have their eyes fixed upon you, and we have also got our eyes fixed upon you. We further command that those meritorious ministers, who have from first to last died in battle and ascended to heaven, be promoted to a rank equal to that of director-general, with honours descending to their posterity; those meritorious officers, also, who have borne our standards in the fight, and are now gone to heaven, shall be promoted to a rank equal to that of general-in-chief, or imperial body-guard. Those who have been already promoted, have their caps and coats according to the official form; those who have not yet been promoted have caps like the serjeants. Those who have been promoted in one body, and those who have not been promoted in another class, may all come up into our little heaven; while all those meritorious officers, who together with us engage in attacking the hills and rivers (of China), shall if greatly successful be promoted to be ministers of state, inspectors-general, directors-general, generals-in-chief, and imperial body-guards; the very smallest of them shall be commanders of legions, with honours conferred on their posterity, wearing dragon-adorned robes, and gem-bespangled girdles, standing in our celestial court. WE sincerely announce to you, that since we have all had the happiness to become sons and daughters of our heavenly Father, and brothers and sisters of our celestial elder Brother, we shall enjoy incomparable dignity in this present world, and interminable felicity in the next. WE ask you, now, whether of all honours there be any dignity to be compared to this? Furthermore we earnestly beseech all, soldiers and officers, of every legion, exultingly and unitedly to obey the commands and requisitions of our heavenly Father and celestial elder Brother. The fiendish imps (our enemies) are full of artful designs, therefore we earnestly entreat all of you, both soldiers and officers, to be on your guard, and do not vainly lament when morning dawns, that you have fallen into the devil's wiles. Respect this.

On the 25th day of the 10th month, of the Sin-k'hae year, (Nov. 30th 1851), while at Yung-gnan, the celestial king issued a proclamation, enjoining on all the officers and soldiers throughout the host, both great and small, to know well the true doctrine and follow it: namely this: our heavenly Father, the great God and supreme Lord, is one true Spirit (God); besides our heavenly Father the great God, and supreme Lord there is no spirit (god). The great God, our heavenly Father and supreme Lord, is omniscient, omnipotent, and omnipresent, the Supreme over all. There is not an individual who is not produced and nourished by him. He is *Shang*, Supreme. He is the *Te*, Ruler. Besides the great God, our heavenly Father and supreme Lord, there is no one who can be called *Shang*, and no one who can be called *Te*. Therefore from henceforth, all you soldiers and officers, may designate Us as your *lord*, and that is all; you must not call me *Superior*, lest you should encroach upon the designation of our heavenly Father. Our heavenly Father is our holy Father, and our celestial elder Brother is our holy Lord the Saviour of the world. Hence our heavenly Father and celestial elder Brother alone are *holy*: and from henceforth, all you soldiers and officers, may designate Us as your lord and that is all, but you must not call me *holy*, lest you encroach upon the designation of our heavenly Father and celestial elder Brother. The great God, our heavenly Father and supreme Lord, is our spiritual Father, our ghostly Father. Formerly WE had ordered you to designate, the first and second ministers of state, together with the generals-in-chief of the van and rear of the army, *royal fathers*, which was a temporary indulgence, in conformity with the corrupt customs of the present world; but according to the true doctrine, this was a slight encroachment on the prerogative of our heavenly Father, for our heavenly Father is alone entitled to the designation of *Father*. We have now appointed the chief minister of state and general-in-chief to be designated the eastern king, having charge of all the states in the eastern region: we have also appointed the second minister of state and assistant general-in-chief to be designated the western king, having charge of all the states in the western region: we have further appointed the general of the advanced guard to be designated the southern king, having charge of all the states in the southern region; and we have likewise appointed the general of the rear guard to be designated the northern king, having charge of all the states in the northern region; we have furthermore appointed our brother Shih-tah-k'hae to be assistant king, to aid in sustaining our celestial court. All the kings above referred to, are to be under the superintendence of the eastern king. We have also issued a proclamation designating our queen as the lady of all ladies, (empress) and our concubines as royal ladies. Respect this.

§ The translator may be allowed here to quote a passage written and printed by him in 1848, before he had the slightest idea of the sentiments entertained by the leader of the present insurrection:

"If we were asked whether, with the views entertained by us, we should discontenance the use of the word *Te* for an emperor, we should say, just as much as the apostles would have done the employment of *Theos* before Cæsar, or *Dicus* before Augustus; and we have no doubt that, in proportion, as the Gospel triumphs, such practices will be discontinued."

On the 27th day of the 1st month, of the Jin-tzze year, (March 2d, 1852), at the city of Yung-gnan, the celestial king issued a proclamation, earnestly beseeching all the officers and soldiers, throughout the hosts, great and small, male and female to obey the commands of Heaven: we now especially direct our brother Yung-sew-ting, our sister's husband Seaou-chaou-kwei, our brother Fung-yun-san, our brother Wei-ching, and our brother Shih-tah-k'hae, together with all the commanders of legions, most strictly and frequently to inspect the soldiers of the army, whether or not they offend against the seventh command; if they do, as soon as it is discovered, they shall be immediately taken up and beheaded, as a warning to all. There shall assuredly be no forgiveness: and we expressly enjoin upon the soldiers and officers not to shew the least leniency, or screen the offenders, lest we bring down upon ourselves the indignation of the great God our heavenly Father. Let every one be on his guard. Respect this.

On the 30th day of the 2d month, of the Jin-tzze year, (5th April, 1852), at Yung-gnan, the celestial king issued a proclamation, expressly enjoining on all the male officers and female officers throughout the host, to obey the commands of Heaven, with joy and exultation, firmness and patience, courage and ardour, valiantly to fight against the imps (enemies), for—

Let the impish fiends amount to thousands and
myriads,
They will hardly escape the hand of our heavenly
Father;
If he could make the land and sea in six days,
You may easily believe that our ghostly Father
is a hero.
High Heaven has commissioned you to kill the
impish fiends.
Our heavenly Father and celestial elder Brother
have their eyes upon you.
Let the male and female officers, all grasp the
sword:
As for your apparel, one change will be sufficient,
Unitedly rouse your courage together, and slay the
fiends;
Let gold and silver with bag and baggage be dis-
regarded;
Divest yourselves of worldly motives and look to
heaven.
Where there are golden tiles and golden houses,
all glorious to behold;
In heaven above you may enjoy happiness and
dignity in the extreme;
The very meanest and smallest will be clothed in
silks and satins;
The males will be adorned with dragon-embroid-
ered robes, and the females with flowers,
Let each one therefore be faithful and exert their
utmost energies.

Respect this.

On the 10th day of the 8th month, of the Jin-tzze year, (November 15th, 1852), at Chang-sha, the celestial king issued a proclamation to all the officers and soldiers throughout the host, both great and small, enjoining on them from henceforth not again to secrete for private use gold or silver, but pay it into the holy treasury of our celestial court: should any offend in this respect, as soon as it is found out, they will be beheaded as a warning to all. Respect this.

The celestial king appends the following proclamation:—

We hereby command you, ministers and people, to make a distinction between males and females; men are to manage outside affairs and not to listen to what goes on within; women are to manage domestic concerns, and not to trouble themselves about external matters. We therefore especially command, that from henceforth outside affairs are not to be reported inside, and internal affairs are, not to be reported outside. As to the inmates of the harem, they are to be generally termed ladies, and ministers must be especially careful not to speak of the names and surnames, rank and station of the inmates of the harem; these must on no account be talked about or discussed; should any offend in this particular they shall be beheaded without mercy. No subject is ever to look upon the face of any of the inmates of the harem; let every one hang down his head, and cast down his eyes, not daring to lift them up from the ground, for whosoever glances at the faces of the inmates of the harem shall be beheaded without mercy. What is said in the harem must never be reported outside. Should any subjects or female officers dare to report outside, what is said in the harem, they shall be beheaded without mercy. What is said by any subject must not be reported inside, if the speech of any subject is reported inside, then the person reporting it shall be beheaded without mercy, and the subject who uttered the speech shall also be beheaded without mercy. We sincerely announce this to you. To keep the harem distinct is the foundation of good government, and honest morals; it is not that WE are desirous of making severe restrictions, but WE wish to carry out the holy will of our heavenly Father, and celestial elder Brother, in beheading the lewd and sparing the correct. Should there be the least departure from this rule it would not do at all. Now that WE have issued this decree, not only must our subjects in the present day obey, but throughout our celestial dynasty and celestial empire, for myriads and myriads of years, generation after generation, whoever becomes a subject of this state must comply with this rule. These are our words. Respect this.

Given on the 28th day of the 1st month, of the 3d year of our reign, (March 3d, 1853.)

W. H. M.

* This passage is very difficult of comprehension; it probably refers to a suspended pencil, balance by a cross-bar, which, agitated by the wind, described certain characters, by means of which the insurrectionists were accustomed to divine. See Morrison's Dictionary, Part I. Vol. I. p. 40.

† The "lord" here refers to the chief of the insurrection.

‡ The "lord" here also refers to the leader of the insurrection.

SHIPPING INTELLIGENCE.

ARRIVALS.

Date.	Vessels.	Flag & Rig.	Tons	Captain.	From	Departures.	Cargo.	Consignees.
May 21	Balkan	B. brig	192	Walnwright	W. C. of Am.	Mar.—	Ballast	Birley, Worthington & Co.
„ 24	Brenda	A. schr	299	Allen	Hongkong	May—	Oplum	Russell and Co.

DEPARTURES.

Date.	Vessels.	Flag & Rig.	Tons	Captain.	Destination.	Cargo.	Dispatched by
May 20	Nymph	B. schr	106	Wilson	Lookong	Opium	Dent, Beale and Co.
„ 21	Racer	A. ship	1697	Steele	London	Tea, &c.	Russell and Co.
„ 22	Eugenia	Pr. sh.	714	Falcke	London	Tea, &c.	Lindsay and Co.
„ 22	Ulldia	B. bark	236	McCleery	Hongkong	Sundries	Reiss and Co.
„ 24	Brenda	A. schr.	292	Allen	Ningpo	Opium	Russell and Co.

SHIPPING IN PORT

MERCHANT VESSELS.

Balkan,—Eliza,—Lanrick,—Syren, (Dut.)—and Sassoon Family.

PRICE OF THE *NORTH-CHINA HERALD*.—Per Annum, *Fifteen Sp. Dollars*; Six Months, *Eight Sp. Dollars*;—Three Months, *Four Sp. Dollars*;—all payable in advance. SINGLE NUMBERS,—To Subscribers, *Twenty-five Cents*—To Non-Subscribers, *Fifty Cents*. Subscriptions will be considered as renewed, unless notice to the contrary be given before the expiry of the current term. TERMS OF ADVERTISEMENT.—To SUBSCRIBERS, Eight Lines and under, *One Sp. Dollar*; each additional Line or Two Lines, *Twenty-five Cents*—*One-half* of these Charges for Repetitions. For Ships, *Two Sp. Dollars*;—Repetitions *One Sp. Dollar*, unless Countermanded. Advertisements will be repeated AGENTS.—Messrs. SMITH ELDER & Co., *London*.

Edited, Printed and Published Every Saturday, by HENRY SHEARMAN, *Shanghai*.